5: Harrison D-4 (1912-1924) 1924 M1 Middle East
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to his masters in making possible a feast and a taste of meat for a large number. From camel's milk is made a sort of cottage cheese which is kneaded into little cakes much the shape and size of children's mud pies. These are plentifully mixed with hair in the process of manufacture and are baked in the sun almost to the consistency of bricks. They will keep indefinitely and form a savory addition to the diet in time of scarcity.

Occasionally the Bedouin will capture a *dhabb,* or armored lizard, and rejoice exceedingly at the kindness of Providence. Or he may succeed in catching a desert rat, or *jerboa.* In either case there will be meat to eat that night. On rarer occasions he may succeed in shooting a gazelle, and then there will be a real feast in his tent. But even at the best there is probably no community in the world that lives constantly so close to the starvation line as the Bedouin.

As a host, however, the Bedouin has no peer. The unaffected joy that is shown at the opportunity of entertaining a guest may well serve as a model for those of us who come from the more practical and unfriendly West. To sit in a Bedouin's tent and enjoy his hospitality is a pleasure to be remembered, even if the small amount of meat served with the rice be so tough that biting a piece in two is impossible, to say nothing of chewing it properly.

The very poor may sometimes flee from the demands of hospitality, but once asked they may not deny entertainment to any one. In the desert the desperately poor Bedouins avoid settling in the region of a recognized caravan track. To be compelled to entertain many guests would almost mean starvation for them, but they never refuse if a guest appears. The only alternative is to re-

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nomads is uneconomic. As the tribe is getting set to 437
move right after harvest time, the surplus crop must
be sold when the price of grain is at its lowest.

5. The nomads soon realize that it would be more profitable 166X
to store the surplus and wait until he can get good 178
prices for it. They hire builders to erect store-houses 251
for them. These are placed in charge of watchmen engaged
from the nearest village.

The disadvantages of this procedure become soon apparent:

a. the hired guards may not be honest

b. a raid may occur during the absence of the tribe.
The watchmen would not risk their lives to defend
somebody else's property.

The nomad reaches the inevitable conclusion that he must
keep his tent all the time next to his storehouse in order
to protect his possessions.

6. As the nomad remains in the same place all the time, he 166X
sees no point in putting up with the discomforts of life 178
in a tent. When he builds and occupies a house, the
transition is completed.

The evolutionary process of transformation is not always
the same. Kirkbride only describes its external aspects, but
it must be realised that the conservative Bedouin clings
tenaciously to his tribal traditions which he will not give

l: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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CHAPTER II

Autumn Stirrings

It is early November, the 2nd to be accurate, and I have ordered Salim al Muzaiyin to move his camp out into the *barr*, preparatory to my joining him. We have had a week's steady south wind, clouds are banking up in the West, and we have had distant thunder and lightning. Most of the tribes have left water and are scattering over the hinterland in search of suitable grazing grounds, for the promise of rain is near. All the tent families go off on their own and camp in twos and threes, well apart from their neighbours (a mile or so perhaps), yet within sound of rifle-shot in case of an alarm, when all must come to the help of the person attacked.

The Badawin camped round Kuwait on the Shamiyah and Dasma wells have already moved off, some to the Kabd region, some to 'Adan, some to the Huzaim and some to the Grain district. The Fidawiyah, under their Amir, Haif bin Hajraf, of the Sulaiman section of the 'Ajman, accompanied by Nahar and 'Ubaid al Mutalaqqim,* stout old warriors both, have gone to the Humatiyat region beyond Manaqish and the Shaqq, 60 miles from Kuwait. They have cunningly chosen their region because the *hubara* have arrived in the Dibdibba, and hunting with hawks is a favourite sport. The Amir, and every self-respecting young brave, possesses his hawk, a *hurr* or *shdhin* (*sakar*, *lagger* or *shdhin* falcon), and all go out as they get opportunity, and bring back game for their wives' cooking-pot. Some, especially the 'Awazim, like also to hunt hare and gazelle with *salúqis*, and great is the excitement when venison is brought home. The young hunters go far from their tents, and if they find that the gazelle meat will not keep, they spread the carcase out in the shape of a mat, having removed the ribs and larger bones, and

* Was one of the forty who helped Bin Sa'ud to capture Riyadh, though not among the actual twenty-three who rushed Qasr 'Ajlan in the heart of the city.

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B 224 251 prepare the venison with salt into what they call *yellah*, a sort of biltong, slashing it into long slices to allow the salt to penetrate and to enable ribbon-like strips to be easily removed at home for food.

k 132 This is a season for rejoicing, the rains are close at hand, there is a nip in the air of a morning and fires are in demand at night. Once again the desert comes to life after the long, weary, soul-killing heat of summer, the scorching suffocating duststorms, the need to stay close-camped near water, and the ever-present dread that your enemy knows where you are and by a sudden dash may carry off your camels, nay, all you possess, in one swift raid.

B 312 132 For water, the various tent dwellers send in camels to the nearest wells, often as far as 30 miles away, once in five, six or seven days. Neither camel, sheep nor man is very thirsty these days, so water is no longer the immediate necessity of life. As the first rains fall and grass begins to come up, water is less and less required by the live-stock, till finally in the full *rabi'* (spring) when grass is well up and succulent, only man requires it.

B 223 k 223 This is the season also when the Shaikhs of Kuwait, as well as all other rulers in Arabia, start going deep into the high desert in search of *hubara*. The practice of hunting on camel-back has gone. The motor car serves the purpose better. Great hunters, like His Highness Shaikh Ahmad, Shaikh 'Ali al Khalifah and Shaikh Salim al Hamud, are out two or three times a week. They nearly always spend at least one night bivouacking in the blue (*khalla*) without tent or covering beyond their *'abbas*. It is unmanly and soft to take even a small shelter. The huntsman and falcon bearers (*khaddám*) are all of the Rashaida tribe, born Esaus all, with eyes like their own hawks, and with the uncanniest knowledge of the habits of the *hubara*. The courtly and religious Nazzal, famous over North and Central Arabia for his knowledge and eye for country, is there, so are Sa'ud bin Nimran, the lion-hearted and jovial; Addas, the hawk-eyed; Ghaiyib, the smeller of *hubara* from afar, and great raider of war days; Sa'ad, the tracker; Mirshid al Shammari, of the renowned Ibn Twala clan, and old Saif bin Ta'ami, companion of the great Mubarak in many a past raid.

Of hawks we have the famous "Dhiáb", "Kabrit", "Sultán" and

1/1 [early November -- August]

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Women's Quarters

Last of all he places in position the *shat finajin* (brass case for coffee cups) alongside the *yed wal hdwan* (brass pestle and mortar), the *mubarrad* (wooden slipper for cooling coffee beans), the *mukhbdt* (wooden peg for stirring the hot coffee), the *lifa* (coir piece to stuff into the coffee-pot's spout), and finally the *makhbdr* (incense burner). All is now ready to receive a guest, except that the actual coffee beans, the cardamum seed to mix with the coffee, the firewood (*'arfaj* bush) and the *jalla* camel manure (in place of coal) and the drinking water, is round in the women's part of the tent or outside it, and will have to be fetched.

As a guest is seen arriving these last necessities are brought and by the time he sits down, firewood, *jalla*, etc., all are ready to hand.

The scheme of things in a poor Badawin tent is the same, only everything is on a very much more modest scale—in fact, according to his purse.

A man leaning on the guest saddle is said to be *murtachi*; if he leans his back against a cushion (*masnad*), he is said to be *mutasannad*. If he tells a story he sits cross-legged; when eating he kneels on his left knee and sits on his left heel; his eating hand works outside his right upright knee; when he washes his hands he squats with knees wide apart.

WOMEN'S PORTION OF THE TENT

Women and servants (if any) carry all cooking utensils, etc., into the women's apartment and cooking portion of the tent, the heavy baggage and bags containing rice, flour, dates, salt, sugar are stored up against the *qdta* curtain dividing the women's from the men's apartments. The camel saddle-bags are then hung up on the tent poles, as well as other odds and ends, including the owner's spare rifle and ammunition. Red *lahdfs* or quilts, which take the place of blankets, are then rolled up and placed on top of the stores, and the woman of the house and her daughter's decorated *maksars* (litters) are placed in a prominent position on the other side of the tent, so as to be seen by passers by.

Not the least important of the women's treasures are the spindles (*maghzal*), with which the womenfolk in their spare time spin camels' or sheep's wool. These they are for ever whirring, whether on the

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as others of inferior or non-Sharif Arab stock. It all depends where the camel-buyer has originated from before he took to the trade. For example the great house of Al Bassam are not only AQAILIS but are considered among the noblest in the land from the point of view of 'sharaf'."

APPENDIX XX

NOTE ON WORD "DÍYA"

and the various ways it is spelt according to context (see p. 528, Chapter XLII).

1. AL 'IDIYATU al QATIL, means settlement of a killing.
2. DÍATUN, e.g. the court orders that DÍATUN should be taken from the man doing the killing.
3. 'IDIATUN, e.g. "The accused shall pay to the injured party 'IDIATUN of so much" (Qadhis order).
4. The Quran says—"Wa inkan min qaum-in bain-a-kum wa bain-a-hum 'adawatun, fa diatun musallamatun illa ahliha".

APPENDIX XXI

(Ref. to Chapter XLI on Sulubba)

On June 21, 1949, Amsha al Mohomed al Duwish (Mutair) told me that Bander al Duwish and other Shaikhs kept Sulubba hunters who went off on camels regularly to the Dahana sands to hunt gazelle in summer. They drank from the various "Duhul", and would bring back as many as thirty-five to forty sun-dried carcases of gazelle (jalla). Wooden poles and mats are set up to dry the meat on.

APPENDIX XXII

SOME FISH OF KUWAIT

(Caught off Masjan Island in a reed fish trap) (hadhara) April 1941. (See also Appendix X, p. 592.)

*Sheem — Two dorsal fins—on lower lip half inch rough external surface—fork tail.

* Mentioned in Appendix X.